A BIBLIOGRAPHY

OF

INDIAN PHILOSOPHY

PART II



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FOREWORD

The late Sri C. P. Ramaswami Iyer's remarkable services to our country in the varied fields of law, politics, administration, art and culture are well known. From his travels abroad he noticed the growing interest in Indian philosophic studies. Realising the vastness and variety of Indian philosophical literature extending over a long period of over three thousand years he established an endowment for the preparation of a bibliography of philosophic literature. Very competent students of philosophy have been at work on it and two parts will be released soon.

This is another evidence of the late Ramaswami Iyer's love for Indian culture. I hope that this valuable bibliography will provide a useful guide to the study of Indian philosophy.

"Girija"
30, Edward Elliots Road
Mylapore, Madras-4

S. RADHAKRISHNAN

PREFACE

This is the Second Part of the Bibliography on Indian Philosophy compiled under the Dr. C. P. Ramaswami Aiyar Research Endowment. In the First Part titles relating to the Upanishads, the Bhagavad Gita, Prachina Nyaya, Sankhya, Yoga, Purva Mimamsa, Advaita, Visishtadvaita and Dvaita were listed. In this Part have been included those on Navya Nyaya, Jainism, Buddhism, Saiva Siddhanta, the Vedas, the Dharma Sutras, Sakta Tantra and works on Bhakti. The books in this Part as in Part I relate mostly to the classical expositions of the various schools and some are by modern authors.

Each section has been given a separate pagination to admit of further additions to it in future editions.

As was observed in the Preface to the First Part, the entries are by no means exhaustive; but they are as full as can be in respect of compilations of this nature as the task had to be done under very difficult circumstances.

The future parts of the Bibliography will contain expositions of various systems of Indian Philosophy by authors of recent times.

Dr. P. M. Upadhye, Professor and Head of the Sanskrit Department in the Parle College, Bombay assisted in compiling the titles relating to the section on Jainism and Dr. Raghunath Pande, Reader, Department of Buddhist Studies in the Delhi University rendered help in respect of those on Buddhism and Navya Nyaya. Dr. N. Veezhinathan of the Madras University listed the books relating to the section on the Vedas. The committee thanks these scholars for their valued services. In other sections of this Part, the material previously gathered by Prof Gode of Poona, Sri G. Harihara Sastri of Madras, Dr. T. M. P. Mahadevan, Director of the Centre of Advanced Studies in Philosophy, Madras University, Dr. V. A. Devasenapati, Professor of Philosophy, Madras University and by Dr. P. Nagaraja Rao, Vivekananda Professor of Philosophy and Comparative Religion, Madras University, has been included. The Committee is happy to acknowledge their services. Dr. Upadhyaya and Pandithararaja Sastraratnakara, S. Subramania Sastri both of the Bharathiya Vidya Bhavan, Bombay kindly revised certain portions of the MSS and the Committee's thanks are due to them. The Committee thanks the Sree Ramaprasad Press who spared no pains to see to the neat printing and execution of the work.

The Endowment Committee expresses its deep sorrow on the demise in September 1966 of Dr. C. P. Ramaswami Aiyar, the Founder of the Endow-

ment. They greatly regret that they are denied his presence at the time when these Volumes of the Bibliography are released. The Committee has suffered a great loss by the demise in April 1964 of one of its valued members Sri S. Anantaramakrishnan, Chairman of Simpson and Co., Madras and its allied companies.

The Committee is grateful to Sri C. R. Pattabhiraman and to Dr. T. M. P. Mahadevan for having kindly consented to be its members.

"Ashrama",
Luz Church Road,
MADRAS-4.
27th February, 1968.

K. BALASUBRAMANIA AIYAR,
Secretary,
Dr. C. P. Ramaswami Aiyar
Research Endowment Committee

ABBREVIATIONS

A.B.O.R.I. :	Annals of the Bhandarkar Oriental Research Institute.
A.S.B. :	Asiatic Society of Bengal.
A.S.S. :	Anandasrama Sanskrit Series.
Bib. Budh. :	Bibliothica Buddhica.
Bib. Ind. (N.S.) :	Bibliothica Indica New Series.
Bom. S.S. :	Bombay Sanskrit Series.
Ch. S.S. :	Chowkamba Sanskrit Series.
Com :	Commentary.
J.B.O.R.S. :	Journal of the Bengal Oriental Research Society.
J.R.A.S. :	Journal of the Royal Asiatic Society.
N.S. Press :	Nirnaya Sagara Press.
O.U.P. :	Oxford University Press.
P.T.S. :	Pali Text Society.
R.A.S. :	Royal Asiatic Society.
S.B.H. :	Sacred Books of the Hindus.
S.S.W. Pub. Co. :	Saiva Siddhanta Works Publishing Company.
Ṭr. :	Translation.
Vide *P.B.* :	See Review in the *Prabudha Bharata*.
Vide *V.K.* :	See Review in the *Vedanta Kesari*.

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K. R. Subramania Iyer. (Extract from the Maharaja's College Magazine, Vizianagaram. V. 4)

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K. V. Jayanathan. (Amudham 68)

DĀSAKĀRYAM Etc.

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—Vol. II Kashmir Sanskrit Series XXXIII. P. IX + 277.

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of Abhinavagupta. Ed. Madhusudana Kaula Sastri Kashmir Sanskrit Series XXXII Government of Kashmir. Srinagar 1921. P. III + 136 *Mālinī Vijayathara Vārtika* or *Mālinī Vijaya Vārtika* is a gloss by Abhinavagupta on *Mālinī Vijayatharatantra* of the Eastern School of Tantras in the Advaita system of Kashmiri Saivism.

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of Kshemendra. Ed. J. C. Chatterjee. Kashmir Sanskrit Texts and Studies. Archæological and Research Department. Srinagar 1911. P. 1 + 4 + 73. A summary of the doctrines of the Advaita Saiva philosophy of Kashmir. This work is similar to the *Vedanta Śara* of Sadananda See *Kashmir Saiviśm.* Vol. II in the Kashmir Series.

SATTRIMSAT TATTVA SANDOHA

with *Vivarana* of Rājānatha Ānanda. Ed. Mukunda Ram Shastri. Kashmir Sanskrit Series No. XIII. Government of Kashmir Srinagar 1918. P. 14. The text consists of 21 stanzas.

SIDDHITRAYĪ and PRATYABHIJNA KĀRĪKĀ VRTTI

of Utpaladeva (C. 900-950 A.D.). Ed. Madhusudhana Kaul Shastri. Kashmir Sanskrit Series No. XXXIV. Government of Kashmir. Srinagar 1921. P. 12 + 74. The idealistic monism of Kashmir developed by Utpaladeva and his teacher Somananda shattered the Buddhistic Schools of philosophy and their degraded teaching during the 8th and the 9th centuries in Kashmir. The *Siddhitrayi* consists of: 1. *Ajadaprabhati siddhi,* 2. *Isvara siddhi,* 3. *Sambandha siddhi.*

No *Vrtti* for (1) above by Utpaladeva was available. The Vṛtti published in the Volume is by Pt Harabhatta Sastri. The *Vrttis* on (2) and (3) are by Ūtpaladeva.

ŚIVASŪTRA VĀRTIKA

of Bhaskara. Ed. J. C. Chatterjee. Kashmir Sanskrit Series Vols. IV and V Government of Kashmir 1916. P. II + 114 + 23 + 40. Interpretation of the Śiva Sūtras as given by Bhaskara. A complement to Kshemendra's interpretation in his *Vimarśinī* the volume contains:

1. Śivasūtra Vārtika—Sūtrapāṭa
2. Śivasutra Vārtika Sutreṣupratipādita Viṣayasangraha.
3. Śivasūtra Vārtika.
4. Alphabetical Index to Śivasūtra Vārtika—Granthasūtras.
5. Glossary of Technical Terms in Śivasūtra Vārtika with their meanings.
6. Śivasutra Vrttih.
7. Spandakārikāh (For an account of the Spandakārikās see Vol. II of the series).

—of Varadaraja. Ed. M. S. Kaul. Kashmir Series of Texts and Studies No. XLIII Government of Kashmir. Srinagar 1925. P. 5 + 46. A work on Śaiva philosophy which contains a metrical exposition by Varadaraja of the Śivasūtras. Varadaraja lived some time before the 16th century.

ŚIVASŪTRA VIMARŚINĪ

of Kshemaraja. Ed. J. C. Chatterjee. Kashmir Series Vol. I. Archæological and Research Department of Kashmir State. Srinagar 1911. P. V + 8 + 210. The volume contains the Śivasūtras of Vasugupta and the com. by Kshemendra. The Sūtras on Advaita Śaivism propound the means (upāya) for attaining the divine status, viz., Sāmbhava, Śakta and Ānava. The Advaita Śaiva philosophy of Kashmir is called the Trika system.

—Translated into English by P. T. Srinivasa Ayyangar with Introduction and Indices. *Indian Thought* Series No. 2. Allahabad Vol. III (1911) 241-66 ; 357-401 ; Vol. IV (1912) 33-48.

ŚIVASŪTRA VRTTI

—Ed. J. C. Chatterjee. Research Department of Kashmir State. Srinagar 1916. P. 23. The text of the Śivasūtra Vrtti is obviously an extract from the Vimarśinī of Kshemendra. (See Preface).

SPANDAKĀRIKĀH

of Vasugupta with the Vrtti of Kallata. Ed. J. C. Chatterjee. Research Department, Kashmir State Srinagar 1914. P. 40.

—with the *Vivrti* of Ramakantha. Ed. J. C. Chatterjee. Kashmir Series Vol. VI. Research Department Kashmir State, Srinagar 1913. P. 168 + 6. The Spandakārikas are divided into 4 chapters called *Visyandas*. The Editor has given in the Appendix the gist of each Kārika in the different *Visyandas*.

—with *Nirṇaya* com. of Kshemaraja. Ed. Madhusudana Kaul Sastri Kashmir Sanskrit Series No. XLII. Government of Kashmir Srinagar 1925. P. 9 + 78 + 137. The volume contains :
1. Spandakārika of Vasugupta 2. Nirṇaya of Kshemarāja
3. Preface and Introduction in English 4. English Translations.
Spanda means the power of consciousness which infuses life into the physical senses.

According to Utpala, the Kārikas were composed by Kallata, the disciple of Vasugupta. According to Kshemaraja, they were composed by Vasugupta himself (18th century A.D.) who studied the Śivāgamas from the stand-point of Idealistic Monism. The *Spandakarikas* are a detailed commentary on the Śiva Sūtras.

SPANDA PRADĪPIKĀ

of Utpalacharya. Ed. Vamana Sastri Islampurkas. Vizianagaram Sanskrit Series No. 16. E. J. Lazarus & Co. Banaras 1898. P. 1 + 2 + 55. This is a com. on Spanda Kārikā by Utpala (1st half of the 10th century A.D.). The Spanda system is closely related to the Tantras. It is also related to the *Pratyabhijnadarśana* of Abhinavagupta (C. A.D. 1000). Some account of it is given in the *Śaivadarśana* of *Sarvadarśana sangraha.*

SPANDA SANDOHA

of Kshemaraja. Mukunda Ram Sastri Kashmir Sanskrit Series No. XVI. Government of Kashmir Srinagar 1917. P. 26. contains The text with Notes in Sanskrit by the Editor.

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of Bhatta Narayana. with the com. of Kshemendra. Ed. Pt. Mukunda Ram Sastri. Kashmir Series of Texts and Studies No. X. Government of Kashmir Srinagar 19 8. P. 3 + 155. Deals with Kashmir Śaivism.

SVACCHANDA TANTRA

with the com. of Kshemaraja. Ed. Madhusudana Kaul Sastri. Kashmir Series of Texts and Studies 31, 38, 44, 48, 51, 53. Srinagar. 1921, 1926, 1927, 1930, 1933. P. IX, 69, 153, 332, 352. 79, 560. Five Vols. The fifth in 2 Parts.

TANTRĀLOKA

of Abhinavagupta. with the com. of Jayaratha. Ed. Mukund Ram Sastri. Kashmir Sanskrit Series No. XXIII Srinagar 1918. P. 310 + 42. The title of the com. as given on page 1 is *Viveka* while in the colophon of the 1st *Ānhika* and the 2nd Ānhika the com. is called *Prakāśa.*

Vol.	Year		
Vol. I	1918	Āhnikas	1, 2. P. 310; 42
Vol. II	1921	Do.	3, P. 264
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Vol. V	1922	Do.	8. P. 284; 20
Vol. VI	1921	Do.	9. P. 250; 23
Vol. VII	1924	Do.	10, 11, 12. P. 10; 208; 108
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—with the com. of Rājānaka Jayaratha. Ed. M. S. Kaul, Kashmir Series of Sanskrit Texts and Studies No. XXVIII Government of Kashmir. Srinagar 1921. P. 1-204. Vol. II of *Tantrāloka* Āhnika 3.

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—Do. Vol. V Āhnika 8. Kashmir Series of Texts and Studies No. XXXV. 1922. P. 284 + 20.

—Do. Vol. VI Āhnika 9. Kashmir Series of Texts and Studies No. XXIX 1921. P. 250 + 23.

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TANTRASĀRA

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—of Abhinavagupta. Ed. Pt. Mukund Ram Sastri. Kashmir Series of Texts and Studies No. XXIV. Government of Kashmir. Srinagar P. 11. A metrical composition in three Āhnikas.

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(*c*) Mudgalācārya (*i.e.*, Sāyaṇācārya's *vṛtti*),
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of Gorakshanatha and other sacred books of Natha Yogins. Ed. Dr. Kalyani. Oriental Book House, Poona. Also contains *Yogavishaya* of Matsyendra, *Amirāgaprabodha* and *Yogamārtānda* of Gorakshanatha, all in Sanskrit. Then there are two fragments in Hindi of which one is called *Gorakshopanishad.* All these treat of psychophysical disciplines dealt with in Pantanjali Yoga and works on Hatha Yoga.

SIDDHA SIDDĀNTA SANGRAHA

of Balabhadra. with Introd. by Gopinath Kaviraj Saraswati Bhavan Texts 13 and 18 Allahabad (Nātha mārga).

SIVA SAMHITA (GERANDA SAMHITA)

with English tr. by Srisachandra Vidyaranya. Sacred Books of the Hindus Vol. XV. Panini Office, Allahabad 1942 (III Edn.) P. IV + 99. A Tantrika treatise on Yoga.

SRĪ VIDYĀ MANTRA BHAṢYAM

with com. *Trikaṇda sārārtha bodhinī*. Madras 1936. P. 8 + 189.

ŚRĪ VIDYĀ RATNA SŪTRA

of Gaudapadacharya with the com. *Dīpakā* of Sri Sankararanya. Ed. Narayana Sastri. Saraswati Bhavan Texts No. 11, Banaras. P. 4, 2, 40.

SRI VIDYĀRAṆYA TANTRA *Iconography of*

by S. Srikantha Sastri. Pub. R. Hari Rao, Cenotaph Road, Bangalore City. ("an excellent guide to students of Indian iconography in making a comparative study of the various Tantric texts") *P.B.* L. 136.

ŚRĪ VIDYĀ SAPARYA VĀSANA or SAPARYAPADDHĀLĪ

Vasanāvimarśanam. by N. Subrahmanya Aiyar, Brahmavidya Vimarsin. Sabha. Madras 1940. P. 244. Deals with the greatness of Śrividyā Upāśana and Tenets.

TANTRARĀJA TANTRA

by Sri John Woodroffe. Ganesh & Co., Ltd. Madras-17. V.K. XLII. 315.

—with the com. Sudarśana of Prānamanjari. Ed. Dr. Jatindrabimal Chaudhuri with a Foreword by C. A. Rylands of the School of Oriental Studies, University of London. (Pub. Author 3, Federation Street, Calcutta) *P.B.* XLVII. 302.

TANTRA SAMUCCAYA

of Narayana with the com. Vimarśinī of Śankara. Part I Triv. Skt Series No. LXVII. Ed. T. Ganapati Sastri. Govt. of Travancore, Trivandrum 1919. P. 2 + 2 + 6 + 293.

The *Tantra samuccaya* is a collection of subjects dealing with the rituals of consecration, daily worship and festivals which are explained in the original ancient Tantric literature. The commentator is the son of the author of the text. Part I contains Patalas 1 to 6.

—with com. of Sankara called *Vimarsini* Triv. Skt. Series LXXI Part II Author of Text Narayana. Ed. T. Ganapati Sastri Govt. of Travancore, Trivandrum. 1921. P. 8 + 319.

TANTRA ŚĀSTRA—*Introduction to*

by Sir John Woodroffe. Ganesh & Co. (Madras) Ltd., II Edn. 1952. *V.K.* XL. 358.

TANTRA SUDDHA PRAKARAṆA

of Bhattaraka Sri Vedottama. Triv. Skt. Series No. XLIV. Ed. T. Ganapati Sastri. Govt. of Travancore, Trivandrum. 1915. P. 1 + 1 + 27. This work is called *Tantrasuddhā* as it establishes the *Suddhi* or purity of the doctrines of Tantra. It raises all the arguments against the validity of the system of Pāncarātra Tantra and refuting all of them, establishes the authority of the system by cogent reasoning.

TĀNTRIC TEXTS Vols. XVI and XVII

(Sharadā Tilaka Tantram) Ed. Arthur Avalon. (Agamanusandhana Samiti, Sanskrit Press Depository, 30, Cornwallis Street, Calcutta). *P.B.* XXXVIII. 622.

TĀNTRIK YOGA

by J. Marques Riviere. Rider & Co., London. V.K. XXVIII. 36.

TĀRĀTANTRA

with Introduction by A. K. Maitra (Ganda Grantha Mala No. 1. Author and Ed, Girish Chandra. Varendra Research Society. Rajasahi Bengal 1914. P. 38 + 32. The work relates to the worship of Tāra one of the Tantrika Mahavidyas. It is in dialogue form. Bhairavi asks Bhairava to tell her the Mantra which conferred holiness on Buddha and Vasishta. This Mantra was the mantra for the worship of Tārā contains Patalas 1-2 and some portion of the 3rd Patala.

TRIPURA RAHASYA (JÑĀNAKHAṆDA)

with com. *Tatparyadipikā* Saraswati Bhavan Texts No. 15 Part IV. Ed. Gopinath Kaviraja. Govt. Skt. Library. Banaras 1933. P. 20 = 16 + (385.48-3). A work of the Śakta Tantra dealing with the secrets of Tripura culture- It consists of 3 sections: *Māhātmya-khanda*, *Jnānakhanda* and *Caryākhanda*

TRIPURA RAHASYA (MAHĀTMYAKHAṆDA)

(Purana Itihasa Studies) Ed. Mukundalal Sastri. Kasi Skt. Series No. 92 Banaras 1932. P. 4, 563. with Introduction of each chapter by Narayana Sastri Khiste.

VIṢNU SAMHITĀ

Ed. T. Ganapati Sastri. Triv. Skt. Series No. 85. Trivandrum 1926,

YOGINÎ HṚDAYA DĪPIKĀ

with Text Parts I & II of Amṛtanandanatha. Ed. Ganganath Jha and Gopinath Kaviraj. Princess of Wales Saraswati Bhavan Texts No. 7 Govt. Skt. Library, Banaras 1923 Part I P. 2 + 160 Part II P. 6 + 161-308).

The text forms part of Vāmakeśvara Tantra. Amṛtanandanatha, disciple of Punyananda Natha has written the present Dīpikā. The book is divided into 3 Patalas dealing respectively with three-fold *Samhita* of Supreme Goddess, chakra mantra and puja.

BHAKTI SCHOOLS

GĀYATRI RAHASYA

by Prabhu Ashrit Swami. tr. by J. Krishna Chowdhury. English Book Store. New Delhi.

ĪŚĀNA ŚIVAGURU DEVAPADDHATI

of Īśāna Sivaguru. Ed. T. Ganapati Sastri. Triv. Skt. Series No. LXXVII. 3 Parts, Govt. Travancore, Trivandrum 1922. P. 3 + 306 + 3. The third part of the work is called *Kariyāpāda* (1-30 patalas).

—II Part Mantrāpada. Triv. Skt. Series No. LXXII. T. Ganapati Sastri. Govt. of Travancore, Trivandrum 1921. P. 2 + 3 + 394.

BHAKTI CANDRIKĀ

of Narayanatirtha Ed. Gopinath Kaviraja Saraswati Bhavan Texts No. 9. Pt. I Govt. Skt. Library Banaras 1924. P. 2 + 117. Com. embodies many current views of Bhakti Schools.

BHAKTI RATNĀVALĪ

with the com. Vishnu Puri called *Kāntimāla* Panini Office Allahabad 1918. P. XIV + 156 contains text. Skt. com., English tr. and English Notes based on com.

BHAKTI RASĀYANA

of Madhusūdhana Saraswati, Ed. Nityasvarupa Brahmachari, Calcutta 1613. P. 26.

BHAKTI SĀGARA

of Narayanabhatta. *Pandit* Vol. XXIII N. S. Banaras College, E. J. Lazarus & Co. Banaras 1911. P. 1 to 60.

Vol. XXIV. 1912. P. 61-92, 93-184.

Vol. XXV. 1913. P. 183-216, 217.

Vol. XXVI. 1914. Title Page.

BHAKTI SUDHĀ TARANGIṆĪ

by H. H. Narasimha Bharati of Sringeri, Srirangam 1913. P. 30 + 555.

BHAKTI YOGA DARŚANA

of Swami Nityapadananda. Culcutt 1928.

BHAKTYADHIKARAṆAMĀLĀ

of Ṅarayana Tirtha with com. *Sandigdhārihaprakāśinī* by A. S. Phadake Pt. I Saraswati Bhavan Texts 63. Banaras 1936. P. 96.

BRAHMASŪTRA BHĀGAVATA BHAṢYA

by Haridas Vidya Vagisa. Calcutta Oriental Series No. 15. Calcutta 1925.

HARIBHAKTI RASĀMRTA SINDHUH

of Rupa Gosvamin with com. *Durgamasangamanī*. Ed. Damodara Sastri Achyuta Gantha Mala No. 6. 1931. P. 13, 15, 503. Banaras 88.

HARIBHAKTIVILĀSA

or *Bhagavatbhaktivilāsa* of Gopala Bhatta with *Digdarsinī*. Ed. Muktarama Vaiya Vagisa. Pannachandrodāya Press, Calcutta 1845. P. 1 to 717 (Bengali characters).

HARILĪLĀMRTA

by Bopadeva with com. of Sri Madhusudhana Saraswati. Ed. Devi Datta Upadhyaya. Chowkamba Skt. Series 71. Banaras 1938. P. 5 + 73. work forms the 12th Skandha of *Bhāgavata-Kathasāra*,

MUKTAPHALA

with com. of Hemadri. Ed, Isvarachandra Sastri and Haridasa Vagisa. 2 Parts. Calcutta Oriental Series 5 Calcutta 1920–21.

NAMAMṚTARASĀYANA

of Bhodendra Yati. Ed. Devasankara Sarma Tanjore 1926. P, 3 + 73. Emphasises the importance of the recitation of God's Name as a means of attaining salvation.

NĀRADABHAKTI SŪTRA

with Eng. tr. Notes and Introd. Trans: Nandalal Sinha. Panini Office, Allahahad 1917. P. XVII +.32 + II

—Tr Lala Kannu Mal. Ganesan & Co., Triplicane, Madras 1923. P. 10 + 57.

—Tr. by E. T. S. Sturdy. Longmans Green & Co., London 1896. P. 68.

—Text, tr. and exposition by Hanuman Prasad Poddar Kalyana Kalpataru V (1938) and VI (1939) Gorakhpur 1938-9.

—Ed. Tyagasananda. Sri Ramakrishna Mutt, Mylapore, Madras 1955. P. X + 26 + 231. contains Sanskrit Text, word by word meaning, English rendering and elaborate explanatory notes.

SĀṆDILYA BHAKTI SŪTRĀṆI

with com. of Svapnesvara. Tr. E. A. Cowel. Bib. Ind. 84. No. 409. Calcutta 1878.

—Ed. J. R. Ballantyne. Asiatic Society ol Bengal, Calcutta 1861. P. 74.

SĀNDILYA SAMHITA

(Bhaktikhanda) Ed. Ananta Sastri Phadke. Saraswat Bhavan Texts No. 60. Govt. Skt. Library, Banaras 1936. P. 28+22+(143-312)+5+6+3.

SĀNDILYA SŪTRABHĀṢYA

of Muralidharadasa with Gujarati tr. Ed. V. N. Shah and V. H. Bhatt, Bombay Vallabha year 437. P. 20+21.

SĀNDILYA SŪTRĀNUKRAMAṆĪ

by Atmarama M. Chatre. Bombay 1904. P. 79-83. The Sutras in prose have been converted into slokas by the author.

TATTVASANDARBHA

of Jivagosvami with coms. by Baladeva Vidyabhushana and Radhamohan Gosvami Bhattacharya. Ed. Nityasvaroopa Brahmachari Calcutta P. 176.

ŚĀNDILYA BHAKTI SŪTRĀṆI

with com. of Svapnesvara. Tr. E. A. Cowel. Bib. Ind. 84. No. 409. Calcutta 1878.

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JAINISM

ĀCĀRĀṄGE SŪTRA

Trans. into English by Dr. H. Jacobi. Sacreds Books of the East Volume 22 1884.

The Ācārāṅge Sūtra treats of the way of life of a monk.

ADHYĀTMAMATE PARIKṢA

by Yaśovijaye Upādhyeye.

AKALAÑKAGRANTHATRAYA

of Akalaṅka—Ed. by Mahendra Kumar Shastri Singhi Jain Grantha Series Bombay. 1939.

It cantains 3 works of Akalaṅka on Jain philosophy etc.

ĀLĀPAPADDHATIH

of Devasena—(1) Pannālāl. (2) Vaṁśidhara Nir. Sag. Press. Bombay. 1905 155-167 of Part-I. A Sanskrit prose work on Jainism.

—Digambar Jain Grantha Bhandar Banaras 1924-25.

ANEKĀNTA JAYAPĪTĀKĀ

of Haribhadra Suri with own Com. and the Com. Munichandra Suri. Ed. H. R. Kapadiā Gaekwad. No. 88. Baroda 1940.

A discussion according to Jain standpoint of topics on Epistemology, Metaphysics etc.

ANEKĀNTAVĒDA-PRAVEŚA

of Haribhadra. Memecandra Paltan Granthavali 1919.

It is a summary in 720 slokas of the author's work "Anekānte-jayapatāka" dealing with Jain logic etc.

ANTAGAḌADESĀO

Ed & trans. by M. D. Barnett. London 1907.

There are 10 chapters on pious ascetics.

ANUTTAROVAVĀĪYADASĀO

(Anuttaropapātikadaśā). (English trans. by M. D. Barnett).

Āgemodaye Samiti Bombay. 1920.

—There are 10 chapters on pious ascetics who have attained heaven.

ĀPTAMĪMĀṀSĀ of Samantabhadra

with Commentary of Vasunandi.

(1) Pannālāl. (2) Vaṁśīdhara Nir. Sag. Press Bombay 1905. 22-264 of Sanatana Jaina Granthamala Part-I.

A work on Jainism in 115 Sanskrit verses with the Commentary called Devāgamavirthi by Vasunandi.

—with *vachanika* by Jayachandra Chadra. Ed. Ramaprasada Jain. Pub. Muni Anantakirti Grantha Mala. Bombay 1923. P. 9 + 3 + 118.

ĀPTAPARĪKṢĀ

of Vidyānandasvāmi—(1) Pannālāl. (2) Vamśīdhara Nir. Sag. Press. Bombay 1905 210-219 of Sanatana Jaina Granthamala Part-I.

A work on Jain logic in 124 Sanskrit verses.

AṢTAPAHUDA

or Eight Presents of Kunda-Kunda Acharya The Bharata-Varshiya Jain Society Delhi 51. English translation with Introduction by Jagat Prasad. Is a brief of Jaina doctrine.

ĀTMAKHYĀTĪ

of Amṛtacandra Sūri Ed. by. Pandit G. L. Nyāyaśastri.

It is a commentary on the samaya-prābhṛta of Kunda Kundācārya.

ĀTMĀNUŚĀSANA (Discourse for the soul)

The Sacred Books of the Jainās Vol. VII Śri Gunabhadra Ācārya.

Ed. J. Ī. Jaini. The Central Jaina Publishing House, Lucknow. 1928. P. 75.

This is an edition of the work with translation and commentary. The work is an exhortation to the Ātman to separate itself from the non-Ātman.

Ed. (1) Pannālāl. (2) Vamśidhara Nir. Sag. Press Bombay 1905 52-84 of Sanatana Jaina Granthamala. Part-I.

A work on Jainism in 270 Stanzas.

ĀVASSAYA SŪTTA

Āgamodaya Samiti Bombay 1928.

It describes daily necessary rites to be performed by Jain followers.

ĀYARANGA (ācārāṅga)

with Niryukti and Śilāṅkā's commentary Āgamodaya Samiti Bombay 1935.

It treats of the way of life of a monk.

BHAGAVATI ARĀDANĀ

Digambar Jain Granthamāla. Bombay. V. S. 1989.

It is a Digambar work on right path, knowledge and conduct etc.

BHAGAVATĪ SŪTRA

Ed. & Gujrati tran. by Pandit Bechardas and Bhagvandas. Jainagama Pracāra Sabha Ahmedabad. V. S. 1979-88.

It is Gujarati translation of the Bhagavatī Sūtra containing holy teachings and explanations.

BṚHATKALPA

Ed. Muni Punyavijayaji Atmānand Jain Sabha Bhavanagar 1933-42.

This is a manual on conduct of Jain monks.

BṚHAT SVAYAMBHU STOTRA

of Samantabhadrācārya—(1) Pannālāl (2) Vaniśidhara Nirnaya Sagar Press Bombay 1905 1-14 of Sanatana Jaina Granthamala : Part I This Stotra contains Stotras of 20 Jīnās.

CHĀITYAVANDANA SUTRAVṚTTIH

of Haribhadra Suri with the com. Panjika of Munichandra Suri. Pub. D. L. J. P. Fund Series 29. 1915. Tries to establish the validity of the Jaina system as against the other systems.

CHATURVIMŚATI-JINĀNDA-STUTIS

by. Meruvijaya Gani Sri Agamodaya Samiti Series, No 59. Bombay 1929 P. 266.

with his own gloss and 4 appendices Ed. with Gujarati translation, annotation, introduction etc by Hiralal Rasikdas Kapadia.

CHATURVIMŚATI PRABANDHA

Rājaśekhara Sūri Hiralal Hansaraj Jamnagar.

DHARMOPADEŚAMĀLĀ

of Jayasiṁha Sūri. Ed. L. B. Gandhi Singhi Jaina Grantha Māla Bombay, 1949.

The book cantains stories which emphasise one virtue or other on the minds of Jain followers.

DARSANASĀRA

Devasena Sūri ed. Nathuram Premi Jain Grantha Ratnakar Karyalaya. Bombay. V. S. 1974.

It depicts views of the Buddhas & Swetambaras and others.

DAVVASAMGAHA

Ed. Sarat Chandra Ghosal Sacred Books of the Jains Arrah 1917.

It is a compendium of substances like living beings etc., their relation, conditions, etc.

DHAMMASANGAHANĪ

of Haribhadra Sūri. Devacanda Lalbhai Jain Pustakoddhar Granthamala. 1916 & 1918.

It is a philosophical work dealing with amūrtva, kartṛtva etc.

DHARMABINDUH

of Harichandra with the Commentary of Munichand with Gujarathi translation of the text and the Commentary by Ramachandra Dinanātha. Ahmedabad 1894 Pt. 11 + XVII + 266.

A compendium of the Jain doctrines in 8 adhyayas.

—with a Gujarati trans. of Santi Sagara and Manilala Nathubhai Doshi. Pub. Agamadaya Samiti Diamond Jubilee Press. Ahmedabad 1912 P. 30 + 416.

—with the com. of Muniandra Suri called *Vrtti*. Ed. Lurgi Suali Bib. Ind. CCXX. Calcutta 1912.

DHYĀNA-VĪCĀRAH

Ed. & tran. in Gujarati by A. K. Doshi Jain Sahitya Vikas Mandal. Vile-Parle Bombay. 57. 1960.

It describes 24 Varnavedas such as Dhyāna, Paramadhyāna, Kalā etc. and processes of meditation.

DVĀDASĀRA NAYE CHAKRA

of Mallavādi. ed. by Muni Vijayaji & Gandhi Baroda Oriental Series Baroda 1952.

It is a treatise on Jain philosophy in 12 chapters. The original work is lost but it is partially restored from commentary thereon.

GOMMATASĀRA (Jīva-Kāṇḍa)

The Sacred Books of the Jainas Vol. V Śrī Nemicandra Siddhānta Chakravarti. Ed. J. L. Jaini The Central Jainā Publishing House. Lucknow. 1927 347.

This is an edition with Introduction, translation and notes. Śrī Nemicandra flourished about 1000 A. D. The work is a compilation of the answers given by the author to the questions put to him by Raja Chamunda Raja.

The Jiva Kanda deals with the soul, its nature, kinds and quest.

—Rayecandra Jain Sāstramala. Bombay 1220.

GOMAMTASĀRA (Karma-Kānda) Part I

The Sacred Books of the Jaināṣ Vol. VI Sri Nemicandra Siddhānta Cakravartī. Ed. J. L. Jaini The Central Jaina Publishing House. Lucknow. 1927 255. This is an edition with Introduction, translation and commentary. The work is an analysis of Evil and Sin described as the self-hung cosmic fetters of the soul as the self-and purged kārmic fetters of the soul.

—Rayecandra Jain Śastramala. Bombay. Samrat 1985.

JĪVA-KĀṆḌA & KARMA-KĀṆḌA

—J. L. Jaini Sacred Books of the Jainas Lucknow 1917.

It is a bulky work giving an essence of Jain doctrines. Jīva-kāṇḍa deals with Jivas, their classification, nature etc. It is in short natural history of beings in the comprehensive Jaina sense. Karma Kanda treats of the nature of Karman, and its relation to soul.

JAINADARŚANASĀRA

(in *Marathi*) (with Khaṇḍana) *Darśana-Mālā* No. 31.

Ed. Visnu Vāmana Bāpat Poona 1913 (21st December) 2 + 78.

A treatise on Jaina philosophy with its refutation.

JAINĀGAMA-NYĀYA-SAṀGRAHA of Atmaramaji

(Jaina-Śastra-mātā No-6) Jaina-Śāstramālā Kāryālaya Ludhiana 1952 5 + 139.

A collection of texts pertaining to Jaina doctrines with a Sanskrit Commentary on them.

JAINAVĀRTIKA

with *Vṛtti by* Sanityacharya. (*Pandit* Vol. XXXVI-New series)

Banaras College E. J. Lazarus & Co. Banaras 1915 1-24.

Jaina Tarka Vārtikam with com. of Śrivachhhintyachārya. Ed. by Śrī Pandit Vitthal Śāstri. The *Pandit* 36 (1914-1917). Reprint 2,163. Banaras 1917.

—Vol. XXXVII-Banaras College 1912 25-72.

—Vol. XXXVIII-Banaras College. Banaras 1911 73-160.

JIVĀJĪVĀBHIGAMA

Ed. Devacand Lalabhai Nirnaya Sagar Press Bombay 1919.

It is a dialogue between Gautama and Mahāvīra regarding Soul, Matter etc.

JIVĀNUŚĀSANA

of Devasūri. Hemacandra Granthavali V. S. 1984.

It deals with bimba-pratiṣṭhā. vandana-krama, māsa-kalpa etc.

JINA KALPA SŪTTA

Ed. Muni Punya Vijayaji Ahmedabad Y. S. 1994.

Here is a discussion on the conduct of Jain monks and 10—fold expiation.

JINA KALPA SŪTRA and NAVA TATVA

Two works illustrative of the Jain religion and philosophy.

Rev. Ed. Stevenson, Translated by Orient. Transl. Comm. London 1848.

[translated from the Māgadhi, with an Appendix containing remarks on the language of the original] See also *Münchn. Gel. Anz.* 1849, No. 109-111.

JĪVA VICHĀRA PRAKARAṆAM

Sri Santisūri Vasarati Jain Mission Society Madras 1950. 184.

Contains Pathaka Ratirkaras commentary edited by Muni. Ratna Prajna Vijaya Text and Trans. A detailed account of the origin, nature and destiny of the soul according to Jainism with illustrations.

JĪVA VICĀRA

of Śāntisūri. Yaśovijaya Sanskrit Pātha Shak. Ahmedabad. 1915.

Here is an investigation of the living beings. The work is at one and same time a teatise on Theology, Zoology, Botany and Mythology

JÑĀṆĀRṆAVA of Śubhacandra

KARMAPRAKṚTI

Seth Devacand Lalabhai Jain Pustakoddhar Bhāvanagar 1912.

It is one of the exhaustive works on Karman.

KASĀHAPAHUḌA

of Ācārya Gunadhara. Bharata Digambar Jain Samgha Granthamāla. 1944.

It describes in subtle manner various Kaṣāyas like anger and their effects. It is a Digambara work.

KṢAPAṆASĀRA

Gandhi Haribhai Devakarn Jain Granthamala.

It describes annihilation of Kaṣāyas like hatred, anger, passion etc.

KURALA KĀVYA in Marathi

of Kunda Kundācārya

(Jaina Vāngmaya Kusumamālā No. 9)

Translation :—(Ajñāta) M. H. Gandhi Usmanabad 1937 33 + 127.

This is a Marathi Translation of the Tamil Classic *Tirukkural*. According to Jain tradition *Elācārya* was the author of this classic. According to Prof. Chakravarti this Elācārya is identical with the Jaina teacher Kunda Kundacarya. (See p. 12 of Introd). This Tamil classic deals with the three ends of human life, viz., Dharma, Artha, and Kama.

LABDHISĀRA

Pub. Gandhi Haribhai Devakaran Jain Granthamāla Calcutta.

It describes the essence of attainment.

LAGHIYASTRAYA

of Akalaṅkadeva ed. by Kullappa Brahmappa. Manikcandra Digambare Jain Granthamāla. Bombay 1915. It is a Jain philosophical book.

LAGHIYA SUTRAYADI SANGRAHA

Consisting of Akalankadeva's *Laghiyustraya* and *svarupasambodhana* followed by Anantakirtī's *Laghusarvajna siddhi* and *Brihatsarvajna siddhi*. Pub. Manikanendra Digambara Jainagranthamala 1. Bombay 1915.

A Jain philosophical work Ed. by Kullappa Brahmappa Nitabe.

LOKAPRAKĀŚA

of Vinaya Vijaya. Ed. by Hiralal Hamsaraja. Jamnagar 1910.

It is looked upon as a comprehensive encyclopaedia of everything a Jain follower needs to know.

LOKATATTVANIRṆAYA

of Haribhadra ed & tran. into Italian by L. Suali. Giornale della Societa Asiatica Italiana 1902. It is an investigation of true nature of the world.

A small work in Sanskrit in 147 stanzas in different metres dealing with the nature of the universe, karma and other topics from the Jain point of view. The work is also called *Nrtattva nigamah.*

—Pub. Jaina Grantharatna Karyalaya. Bombay 1916.

MARAṆASAMĀDHĪ

Pub. Jain Śvetambara Conference Bombay V. S. 1965.

It describes death through Samādhi etc.

MOHAPARĀJAYH of Yaśahpāla mantrin

Muni Chatura Vijayaji. Gaekwad Oriental Series No. 9. Baroda 1918 Pp. 28, 135, 18.

An allegorical drama on the conquest of moha or the conversion of Kumārapāla, the Chalukya king of Guzarat by Yasukhala, an officer of king Aryadeva.

MŪLĀCĀRA

of Battakeri Manikcand Jain Granthamalā Bombay V. S. 1977. It is a Digambara work on the rules and canduct of monks.

NAMASKĀRA SVĀDHYĀYA

Ed. by A. K. Doshi. Jain Sahitya Vlkas Mandal Vile Parle. Bombay. 57 1961.

It deals with dyāna-vicāra, nāda, jyoti etc, and namaskāra-mahā-mantra, its efficacy and some yantra-citras as found in Jainism.

NANDĪ AND AṆYOGEDĀRA

Pub. Agamodaya Samiti Bombay 1924.

These two works deal with everything which should be known by Jain followers. Moreover they provide a survey of the Jaina Canon.

NĀṬAKASAMAYASALARĀŚAKĀH

of Amṛta Candra Sūri

Ed. (1) Pannālāl, (2) Vaṁśīdhara Nir. Sag. Press Bombay 1905 168-202 of Sanatana Jaina Granthamala.

A Sanskrit metrical work on Jainism.

NAVATATTVA, KALPASUTRA AND—Tran. by Rev. J. Stevenson. London. 1848.

The book contains translation of the two works by Kalpa Sūtra and Navatattva in Ardhamāgadhi which are illustrative of Jain religion and philosophy.

NAVATATTVA PRAKARAṆA

of Jinacandraganin. Atmānand Grantha Ratnamala. Bhavanagar. 1912.

It is a treatise on nine principles like soul, merit, etc.

NĀYĀDHAMMAKAHĀO

Ed. Prof. N. V. Vaidya Poona 1940 P. 245.

It is the 6th Aṅga of the Śvetāmbara Jain Canon which consists of examples and religious narratives in order to emphasise certain virtues on the minds of Jaina lay followers.

—Pub. Agamodaya Samiti Bombay 1916.

NAYA-VIVARAṆA

Author not known Nir. Sag. Press, Bombay. 1905 271—280 of Part-I.

A Sanskrit work on Jainism in 119 Stanzas.

NIRAYĀ VALIYĀO

Ed translated by A. S. Gopani & V. J. Choksi. Gurjar-grantha-ratna-karyalaya Ahmedabad 1934.

These are the last five of the 12 Upāṅgas of Jaiṅ Canons and they contain noble teachings of Jainism.

—Ed by Dr. P. L. Vaidya. Poona. 1932.

NISĪHA SŪTTA

Ed. Awara Muni & Kanhailal. Sanmati Jñānapitha. Agra 1957-58.

It deals with rules aud regulations for monks' conduct etc.

NIYAMASĀRA (The Perfect Law)

The Sacred Books of the Jainas Vol. IX Śrī Kunda Kunda Āchārya.

Ed. Uggar Sain. The Central Jaina Publishing House Lucknow 1931 P. 78.

This contains the original text in Prākṛt, with its Sanskrit rendering, English translation, Commentary & Introduction. The theme of the work is the path to release.

—Jain Grantharatnakar Karyalaya. Bombay 1916.

—The Central Jain Publishing House Lucknow 1931.

NYAYAKARNIKA by Vinaya Vijaya. A work on Jain Logic.

Ed: with Intro. English tran. and critical notes Mohantlal D. Desai. Central Jain Publishing House Arrah 1915 P. 11, 58.

[Library of Jain Literature-3.]

NYĀYA KUSUMĀÑJALI

of Muninyāya Vijaya ed & tr. by Hiralal Kapadia. Baroda. 1922.

NYĀYAPRADĪPA

of Yeśovijaya—ed. by Darbaritāla. Sahitya Ratna Karyalaya Bombay. 1929.

A work on Jain logic.

NYĀYĀVATĀRA

with Commentary and English Translation. (Library of Jain Literature Vol II).

Author: Siddhasena Divākara Ed. Satish Chandra Vidyabhushan Devendra Prasad Arrah 1916 IV & 48.

A treatise on Jain Logic with Sanskrit text, Commentary, English translation & Notes. Com. by Candraprabha Suri.

The earliast Jaina work on pure Logic.

—Ed. Dr. P. L. Vaidya Jain Śvetāmbar Conference Bombay 1928 XLIII + 111.

—with Com. of Candraprabha Suri Sanskrit text and Com. (extracts) edited with notes and English translation by Satis Chandra Vidyabhūṣuṇa Indian Research Society Calcutta 1909 VI, 36.

—with Vārtika and Vṛtti of Shyantynerya Ed. Dalsukh Maluohnia: Bombay 1948

This is a 5th century work on Jain Logic.

—ed & trans by Satis Candra Vidyabhushana. Indian Research Society. Calcutta. 1909.

NYĀYAVINIŚCAYA

of Akalaṅkadeva. A work on Jain logic.

NYĀYA VINIŚCAYA VIVARAṆA

of Vādirājasūri Bharatiya Jñanapitha Kashi.

It is a book on Jain Nyāya.

OHA. NIJJUTTI

of Bhadrabāhu. Agamodaya Samiti Bombay, 1919.

It deals with rules and regulations meant for monks etc.

PANCĀDHYĀYĪ

Granthaprakash Karyalaya Indore.

PAÑCA SAṀGRAHA

of Candramahattar. ed. by Hiralal Hansaraja Jamnagar 1909.

It is a compendium of the doctrine of Karma.

—Pub. Jain Atmanand Sabha Bhavanagar 1927.

PANCHĀSTIKĀYA SĀRA

of Kunda Kunda Acharya.

Pub. Kumar Devendra Prasada Arrah (India) 1920 P. 174.

A Jaina work dealing with the building of the Cosmos with text in Sanskrit and a philosophical and historical introduction. Translation & Notes by Prof. A Chakravarti Nainar. A useful work on Jaina conception of the Soul & the world.

PAÑCA SŪTTAṀ

Ed. by V. M. Shah Gurjar Grantharatna Kāryalaya Ahmedabad 1934.

The book serves the purpose of a guide to Jain lay followers who aspire for liberation.

PAÑCA VIṀŚATI

of Padmanandi ed. by A. N. Upadhye & H. L. Jain Sholapur 1962.

It is a collection of 26 Prakaraṇas dealing with religio-didactic themes,

PAṆHĀ VĀGARAṆĀIM or Praśna vyākraṇa

Āgamodaya Samiti Bombay. 1919.

There are questions and explanat'ons of virtues etc.

PARAMĀTMAPRAKĀŚA

of Yogindendra. 1937.

PARIKṢHA MUKHA LAGHU VIVRITHIH

of Anantavirya. Ed. Satis Chandra Vidyabhushana. Bib. Ind. N. S. 180 Calcutta 1905. Pt VII. 95. A Digambara Jaina work on Logic.

PARIKṢHĀ MUKHA SŪTRA

of Manikyanandi. Biblothica Indica 180 Calcuttā.

A Digambara prose work on Jain logic. The author was inspired by Akalanka Deva (C. A. D. 750)

—Nir. Sag. Press Bombay 1905 203-209 of Sanatana Jain Granthamala Part-I

—A. Shantiraja Sastri University of Mysore. Mysore 1948 P. 215-220 of Prameyaratnālankāra Edition.

PRĀKRIT SAHITYAKĀ ITIHĀSA (History of Prakrit literature).

by Dr. Jagadishcandra Jain. Chaukhamba Vidyabhavan Varanasi 1961 P. 876.

Here is the history of Prakrit literature from 500 BC to 1800 AD and it provides summaries of many Jain Canonical works on different subjects.

PRAMĀṆA MIMĀṀSĀ

Hemacandra mentioned in Peterson's 5th Report on Sanskrit Manuscripts.

It is an important work on Jain Logic.

PRAMĀṆA NIRṆAYA

of Vādirāja Sūri Manikyacandra Jain Granthamala.

It is a small work on Prāmāṇa, Pratyakṣa, Parokṣa and Āgama.

PRAMĀṆA NYĀYA TATTVALOKĀLANKĀRA

of Devasuri. Well-known treatise on Jain logic.

PRAMĀṆA SAMUCCAYA

of Dignāga Adyar Library. 1937. A compendium of Pramāṇas—(a work on logic).

—Notes by N. Aiyasami Sastri Adyar Library Bulletin Vol I. Pt-I. 1937 P. 26-32.

PRAMĀṆANYĀYATATTVĀLOKĀLAMKĀRA

by Devasuri and com. Syādvādaratnākara by the same.

Motilālā Lādhāji. (5 Vols.) Hanuman Printing Press Poona 1926-30. Pp. 1144.

PRAMEYAKAMALAMĀRTĀNDA

Prabhācandrācarya Vaṁśidhara Jainaśāstri N. S. Press Bombay 1912. P. 211 Pothi form.

The author lived in King Bhoja's time. A Digambara work on Jain Logic.

Deccan College Mss.—quotd by K. B. Pathak in J. B. B. R. A. S. 1892.

PRAMEYARATNĀLAMKĀRA

of Abhinava Cārukirti Paṇḍitācārya

Ed. A. Shantiraja Sastri University of Mysore Sanskrit Series No. 88. Mysore 1948 XX + 220.

A short treatise on Jaina Metaphysics in the Navya Nyāya style to expound the teachings of Māṇikyanandi's Parikṣāmukhasūtra. The author belonged to the Jain Math of Srāvaṇabelgola. He was a Jaina Brahmin and became Head of this Math. He lived between A. D. 1790 and 1860.

Pages 215-220 of the volume contain the Sanskrit Text of Manivyānanda's *Parikṣāmukhasutrāṇi*.

PRAVACANA PARIKṢĀ

by Dharmasāgara Upādhyāya Pub. Ṛṣbhedevaji Kesharimala Saṁsthē Ratlam.

There is refutation of other schools.

THE PRAVACANA-SĀRA

of Kunda-Kunda Ācārya together with the commentary, Tattvadīpikā, by Amṛtacandra Sūri.

Ed. Thomas, F. W. Univ. Press Combridge 1935.

Rev. : Sten Konow, *AO* XIV, pp. 155-56.

[English Translation by Barend Faddegon] [Introduction by the Editor] [Jain Lit. Society Series, Vol. I]

PIṆḌANIJJUTTI

of Bhadrabāhu Pub. Devacand Lalabhai Jain Pustakoddhar Granthamala. Surat 1918.

Here is a discussion on food for monks and nuns.

PURUṢĀRTHA SIDDHYUPĀYAH

of Amṛta Candra Sūri

Nir. Sag. Press Bombay 1905 33-51 of Part I Sanatāna Jain Grantha Mala.

A work in 226 Stanzas on Jainism, also called Jina pravachanarahasyakosa.

—of Amṛtacandra Rāmcandra Jain Śastamala Bombay. 1905.

RATNAKARAṆḌAKA-ŚRAVAKACĀRAH

of Sāmantabhadra. Nirnaya Sagar Press. Bombay 1905.

The work deals with rules of conduct etc and discipline for Jain lay men and lay women.

RATNĀKARĀVATĀṆKĀ

by Ratnaprabha Sūrī ed. Shravak Pandit Hargovind Das & Shravak Pt. Bechardas. Dharmabyudaya Press Banaras. 1911. 12, 4, 84, 186.

RATNĀKARĀVATĀNKĀṬIPPAṆA

by Jñānacandra Ratnakaravalaṅkapanjika by Rājaśkhara. Candra Prabha Press. Banares 1904 P. 8, 55.

RATNĀVATARIKĀ-PAÑJIKĀ.

of Rajaśekharasuri Jain Yaśovijaya Series Banaras.

It is a sub-commentary on the pramāna-naya-tattrālokālaṅkāra.

RATNĀKARĀVATĀRKIKĀ called as RATNĀKARĀVATĀRKITĀ ṬIPPAṆA

of Jñānacandra. Candra Prabha Press Jain Yaśovijaya Series. Banaras, 1904.

The author discusses many points in logic and criticises the view of Dīgnāga & others.

RĀYAPASENĪYA

Ed. and trāns. by Pandit Bechardas. Agamodaya Samiti Ahmedabad. V. S. 1994.

SAMĀDHĪ-ŚATAKAM with Sanskrit *Tippaṇi*

of Pūjyapāda. Nir. Sag. Press Bombay 1905 281—296 of Part I.

A Sanskrit work on Jainism in 106 stanzas.

SAMAVĀYĀNGA

Āgama Saṁgraha Banaras 1880.

It is an extension of 1st two books dealing with subjects enumeratad under numbers and this is the Anga where the number goes beyond 100.

SAMAYASĀRA of Kunda Kunda.

with Commentaries of Amṛtacandra and Jayasena.

Rayacandra Jainśastramala Bombay 1919.

It is book on metaphysics of Jainas dealing with naya, bhāvana jiva, ajiva etc.

——(Sacred Books of the Jains). Vol-8. Ed. & trans. by J. L. Jaini. The Central Jain Publishing House Lucknow 1930.

This contains the original text in Prākrit with Commentary in Sanskrit and English translation.

——Ed. A. Chakravarty

SAMAYASĀRAPRAKARAṆA

of Devānanda Ācārya Ātmānand Jain Sabhā Bhavanagar V. S. 1971.

Here is a discussion on jīva, ajīva, right faith etc.

SAMBANDHAPARĪKṢA

of Dharmakīrti. Sanskrit and Tibetan versions of the text and the Tibetan version of its Vṛtti.

Ed. E. Fran Wellner W. Z. K. M. 40. 1934 P. 261—300.

SAMBODHA PRAKARAṆA

of Haribhadra. Jaina Grantha Prakash, Ahmedabad V. S. 1972. Deals with heretics.

AMMAIPAYARAṆA

of Siddhasena Divakara ed. Pandit Sukhalalji Bechardas. Purattva Mandir. Ahmedabad. V. S. 1980—87.

It is an important work on Jain Darśana and logic.

SANĀTANA JAINA GRANTHAMĀLA—PART-I

—Nirnaya Sagar Press Bombay 1905 P. 9 + 281.

A Collection of 14 texts on Jain Philosophy and Religion :—

1. Bṛhatsvayambhūstotram
2. Ratnakarandaśrāvakācarah
3. Puruṣārthasiddhyupāyah
4. Ātmānuśasanam
5. Tattvārtha sūtram
6. Tattvārtha sārah
7. Ālāpapaddatih
8. Nātakasamaya kalasāh
9. Parīkṣāmukha sūtraāṇi
10. Āptaprīkṣā
11. Āptamīmāmśā
12. Yuktyanuśāsanam
13. Nayavivaraṇam
14. Samādhiśatakam

SANMATI-PRAKARAṆA

Ed. by Sukhalalji Sanghavi & B. Doshi. Gujrat Vidyāpitha, Ahmedabad. 1932.

It cantains Gujarati translation of the book which is very important for the study of Jain logic and Jainism.

SANMATI TARKA

of Siddhasena. ed. by Dalsukh Mala Vania with Gujarati translation by Sukhalal & Bechardas. Jain Śvetambara Education Board. 1939.

A systematic exposition of Jain doctrine of Anekānta.

——Dalsukh Malavania Jain Svetambara Education Board Bombay 1939 Pp. VI + II + 207 + 207.

This Prākṛta metrical work gives a new & systematic exposition of the Jain doctor of *Anekānta*, which is the very life of Jain Philosophy—The Volume contains :—(1) A Critical Introduction by Pandits Sukhlalji Sanghavi and Bechardaśji Doshi. (Trans. from Gujarati.)

(2) An original com by the above authors.

(3) Prākrta Text of *Sanmati Tarka* in 32 stanzas.

(4) Eng. trans. of the Prākrta Text. Gujarati Introd. translated by Dr. R. B. Athavale. Text and com. translated by Dr. A. S. Gopani.

SAPTABHAṄGINAYA

by Kanoowal L. Agra. 1917.

SAPTATTVAPRAKARAṆA

of Hemacandra. Ahmedabad 1922.

SARVARTHA SIDDHI

of Shri Devandi alias Pujyapada. Secretary, Shri Digambar Jain Atishya kshetrá Mahaveerji Mahaveer Park Road, Jaipur.

This is a classic on Jain Philosophy and Religion being a commentary on Tatvartha Sutra composed by Sri Umasvati. A good manual of Jaina Ethics and Religion.

——Pub. Mallisagar Digambar Jain Granthamala. Meerut 1938.

SARVĀRTHASIDDHI SAṀKSIPTA

of Pandit Chain Sukhadas. Ed. C. S. Mallinathan Jaipur 1951 P. XXXVII + 152+ 106.

This is an abridgement of Sarvārtha siddhi of Pūjyupāda.

SASTRATATTVASAMUCCHAYAHA

of Haribhadra Suri with the com. *Dikpradha* Pub. Vijayadeva Sura Sangha Sarustha Godji Jaina Upasraya. Bombay 1829.

ŚASTRAVĀRTĀSAMUCCAYA

of Haribhadra. Devachandra Lalabhai Jain Books Society. Bombay. 1914.

The author deals with the non-Jaina philosophical schools in a spirit of tolerance:

SĀVAYADHAMMAVIHI

of Haribhadra. Atmanand Jain Sabha Bhavanagar 1924.

It describes in 120 gāthās, right and false knowledge and duties of Śravakas.

SĀVAYAPAṆṆATTI

of Haribhadra Jñāna Prasāraka Mandala Bombay V. S. 1961.

It deals with duties of Śrāvakas etc.

ṢAḌDARŚANA SAMUCCAYA

—of Haribhadra Bibliothica Indica & Jain Atmanand Granthamala. Calcutta Bhavnagar 1906, 1917.

It is an account of systems of philosophy—those of Buddhism. Nyāya, Sāṃkhya, Jaina, Vaiśeṣika, Pūrvamīmāṁsā with an Appendix on the materialistic system of Cārvāka.

—Chaukamba Series Banaras 1929.

—The Bauddha darśana alone.

Ed. H. G. Narahari. Adyar Library Bulletin IV (1940). Pp 107-114a.

ṢADDARASANA SAMUCCHAYA SŪTRAM

F. L. Pullè Journal of the Italian Asiatic Society I, 1887 Pp. 47-73.

Ed. with an Introduction in Italian.

SIDDHAPĀHUḌA

Atmanand Jain Sabha Bhavanagar. 1921.

Siddhas, their nature etc. are described in the book.

SIDDHI VINIŚCAYA

Akalaṅkadeva.

ṢODA ŚAKA PRAKARAṆA

of Haribhadra Sūri. Devecanda Lalabhai Jain Books. Bombay. V. S. 1992.

It deals with religious and philosophical topics in Jainism.

——together with Yasobhadra's *Vivaraṇa* and Yasovyaya's Vyākhyā. *Yogadīpikā*. P. L. J. P. Fund Series 1911. The work deals with *Dhammapariksha*. *Desana* and other topics. It is in Arya metre.

ŚRI BHAGAVATI SŪTRAM (Prakrit)

Ed. by N. V. Vaidya. Godyi Temple & Charities. Bombay 3. 1954.

The book contains an account of the Ājivikā sect of Gośāla and Mahāvīra's meeting with him.

ŚRI SYĀDVĀDARAHASYAPATRAM

of Yaśovijayagaṇi with Commentary *Subodha* (Jain Grantha Prakāśakamālā). Jain Grantha Prakāśaka Sabhā Ahmedabad 1936 Pp. 30 folios = 60 pages Pothi form.

SŪYAGAḌAṄGA (Sūtra kṛtāṅga)

Pub. Āgamasaṁgraha Bombay 1880.

It treats of the pious life of the monks and it is mainly devoted to confutation of heretical opinions.

——English translation by Dr. H. Jacobi Sacred Books of the East Volume. 45.

SVAGATA VADANA Chinese version translated

Ed. K. K. S. Chien Harward Journal of Asiatic Studies Cambridge Ins. U. S. A. 1947 Pp. 207-314.

A study of the Svagata story in the Divyavadana and its Sanskrit Pāli, Tibetan and Chinese versions.

SYĀDVĀDA-KALIKĀ

of Rājaśekhara.

SYĀDVĀDAMAÑJARĪ

of Mallisena. Chaukhamba Sanskrit Series 9 Banaras 190.

It levels criticism at the other systems like Śūnyavāda of the Buddhist etc.

——Ed. A. B. Dhruva. B. O. R. I. Poona. Bombay Sanskrit and Prakrit Series No. & XXXIII. 1933 Pp. CXXXV + 180 + 379 74. The Volume contains (1) *Anyonya vyavacchedika* of Hemachandra with Mallisena's Com. on it called *Syādvāda manjari*, (2) An eleborate Introduction dealing with the evolution of the Darśanas and a bird's eye view of the Com. etc.

——with Hindi exposition Ed. Jagadischandra Sastri Pub. Paramasruta prabhamandala. Bombay 1935 Pp. 10 + 34 + 447 +51. Contains (1) The Syadvadamanjari. (2) its Hindi exposition by the Editor. (3) Hemachandra's *Anyonyavacchedika* with Hindi exposition and (4) Appendices on various systems of Indian philosophy.

TATTVĀRTHĀDHIGAMA SŪTRA

of Umasvāmi

TATTVĀRTHARĀJAVĀRTIKA

Com. on Umāsvātis *Tattvarthasūtra* with a Hindi exposition by Pamalala Dunivale Satiscandra & Kastara Candra. Calcutta 1923.

A work on Jaina philosophy.

TATTVĀRTHA SĀRA

of Amṛtacandra. Nirnaya Sagar Press Bombay 1905.

A work on Jainism and its principles.

TATTVARTTHA SŪTRAM

of Sri Umaswati. University of Mysore, Mysore. 1944.

Mysore Oriental Library Publications No. 84. Also contains Sukhabhoda of Sri Bhasuaranadi. Is the earliest systematic work on Jaina Logic. Psychology, Cosmography, Ontology & Ethics.

TANDULA VAICĀRIKAM

by Virabhadra, with the Commentary by Vijaya Vimala Gani. Ed. by Anand Sagar Suri Devchand Lalbhai Jain Pushtakodhar Fund, No. 59. Bombay 1922.

TANDULAVEYĒLIYA

It consists of 586 gāthas dealing with the nature of the soul.

TARKABHĀṢĀ

of Yaśovijaya. A work on Jain logic.

TATTVANUŚASANA

of Śrīrāmasenāchārya Ed. Jugalkishor M. Yugevira. Veersevamandira Delhi-6. 1963 Pp. 248.

It deals with Dhyanaśāstra or yoga system as understood in Jainism.

TATTVĀRTHĀDHIGAMA SŪTRA

of Umāsvāmi Ed. by K. P. Mody. Bibliotheca Indica Tr. by. I. L. Jaiṅ Calcutta.

TATTVĀRTHARĀJA VĀRTIKA

of Bhattākalaṅkadeva ed. Satiscandra & Kasturcandra Culcutta. 1923.

A work an Jainism & its philosoply.

——Gajendhara Lal Jaina. Sanatana Jaina Granthamala 4 Benaras 1915.

TATTVARTHA SARA

of Amritachandra Suri. N. S. Press. Bombay 1905 Pp. 97-154 of Sanatāna Jaina Granthamala. Part-I

A Sanskrit metrical work on Jainism dealing with Jivatattva, Sravatattva, Bandhatattva, Samvaratattva, Nirjaratattva, Mokshatattva etc.

——N. S. Press Bombay 1905 Pp. 85-96 of Sanatanadharma Jaina Granthamala Part I.

TATTVARTHA SŪTRA

of Umāsvami with Commentary *Sukhabodhā* of Bhaskaranandi Ed. A. Shantinatha Sastri (Mysore Oriental Lib. Publications No. 84). Pp. xlviii + 256. 1944.

The author Umāsvāmi is said to have lived according to the Digambara Pattāvali between 135 and 219 A.D. The work is |a Sanskirt manual in 10 Chapters on the understanding of the true nature of things. The Commentator, Bhāskaranandin may have flourished in the latter part of the 13th or beginning of the 14th century.

——with explanation in Gujarati.

Ed. Pandit Sukhalalji Shri Jain Sahitya Prakasha Ahamedabad. Ahmedabad. 1940 Pp. 424.

TATTVĀRTHA VARTIKALAMKARA (*Rajavartikalamkara*)

of Akalanka. It is a Com· on *Tattvarthadhigama sūtra* of Umasvami.

Pub. Singhi Jaina Granthamala.

TATTVA-SAMUCCAYA

Ed. by Dr. Hiralal Jain. Bharat Jain. Maha-mandal. Wardha 1952.

It is a collection of Prākrit verses dealing with Jain philosophy and religion.

TATTVASĀRA

Manikcand Digambare Jain Granthamala. Bombay V. S. 1977.

It is a work for enlightenment on religious conduct and understanding.

ṬHĀṆĀNGA

Āgama Samgraha Banaras 1880.

It is the Aṅga of items wherein subjects are enumerated under numbers 1—10 and various themes of religion are dealt with.

TILOYAPAṆṆATTI

Yativṛṣabha Acārya ed. by Dr. B. N. Upadhya & H, Jain. Jiveraja Jain Granthamala Sholapur. 1943 & 1951.

It deals with Triloka or 3 worlds.

UTTARĀDHYAYANA SŪTRA

Sacred Books of the East. Volume. XLV—Part-II

Tran. by Dr. H. Jacobi 1895.

It is English translation of the 1st Mūla sūtra belonging to the last section of the siddhānta.

——Ed. Jarl Carpentier. Archives d' Etudes Orientales. Uppasala 1922.

There are sermons and instructions on religion, faith, self control etc.

UVĀSAGA-DASĀO or the religious profession of a Uvāsaga expounded in ten lectures, being the seventh *aṅga* of the Jainas.

Ed. Hoernle, Richard Bibl. Ind. Calcutta 1885-1888.

Rev: E. Leumann, *WZKM III*, Pp. 328-350. (edited in the original Prākrit with the Sanskrit Comm. of Abhayadeva and an English trans. with notes).

——Āgamodaya Samiti Bombay 1920.

VICĀRASĀRAPRAKARAṆA

by Pradyumna Sūri with the Com. of Manikya-Sagara Sri Agamodaya Samiti Series Ahmedabad 1923 Pp. 8 + 108.

VĪMSA VĪMSIKA

of Haribhadra Suri. Ed. Prof K. V. Abhyankar. Has the same theme as *Lokatattva nirṇaya*. Contains 20 sections of 20 *gāthas* each.

VIVĀGASŪYA or *Vipāka Śruta*

translated into English by A. T. Upadhye in 1935. (Belgaum).

Āgamodaya Samiti Bombay. 1920,

These are legends of retribution of good and evil deeds.

VIYĀHA PAṆṆATTI or *Yvākhā prajnapti* or *Bhagavatī-Sūtra*

Āgamodaya Samiti Bombay. 1921:

The book contains holy teachings and explanations.

YOGABINDU

of Haribhadra ed. by L. Suali Bhavanagar 1911.

The work deals with the spiritual practices of the Jains. It is in Skt. Anuṣtup slokas numbering 352.

—with a Commentary of an unknown author. Edited with a critical Introduction by Dr. Suali. Jaina Dharmaprakāśaka Sabhā 1911.

YOGADṚṢṬI SAMUCCAYA

of Haribhadra. ed. by L. Suali. Seth Devcand Lalbhai Pustakodhar 1922.

YOGA SĀRA

of Yogindu Deva. Bombay 1937:

YOGAŚĀSTRA

Ed: Hemacandra.

It deals with the Jain Yoga System,

YOGAŚATAKA

of Haribhadra ed. by Dr. Indukala Jhaveri. Gujarat Vidya Sabha Ahmedabad 1959.

It deals with the Jain Yoga Sysem.

YUKTYANUŚĀSANAM

of Samantabhadra

Nir. Sag. Press Bombay 1905 265-270 of Sanatana Jaina Granthamala Part-I.

A Sanskrit work on Jainism in 67 stanzas.

YUKTYANUŚĀSANA

of Samanta Bhadra. ed. by Pannal. Nirnaya Sagar Press Bombay 1905.

A work on Jainism.

STUDIES IN JAINISM

ĀJIVIKAS

an article by A. F. R. Hoernle in Encyclopaedia of Religion and Ethics Vol. I Ed. James Hasting. T. & T. Clark. Edinburgh. Great Britain. 1955 259—268.

The article throws light on the Ājivika sect in general.

ĀJIVIKAS

by B. M. Barua.

AHIMSĀ-RELIGION OF

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Ed. Tripitakachary Rahula Sankrityayana. K. P. Jayaswal Institute. Patna Pp. 13 + 26 + 648. On the *Pramāṇa vārtika* of Dhammakirti, Prajnakaragupta has written 2 Commentaries of which one is called *Alangāra* in metrical form and the other is *Bhashya* in prose. In his *Pramāṇasamuccaya*, Dinnaga has criticised the *Nyaya sūtrabhashya* of Vàtsyayana. In his *Nyāya vārtika* Udyotkara has defended Vātsyāyana as against Dinnāga. Dharmakirti and Prajñākaragupta have attacked Udyotkara in their *Pramāṇa vārtika* and its Commentaries respectively.

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